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The Liberal

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DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

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"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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"As often as creeds and dogmas have detached the mind from humanity, literature and art and science have rushed in to save the precious things of society."

—Prof. David Swing.

THE LIBERAL

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

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OLD BARRIERS YIELD

(Editorial—Christian Science Monitor)

In the dim, far away dawn of human society, when men were slowly and painfully learning to live together in families and tribes, the only ways in which they could move from place to place were by walking, swimming or using an occasionally rude log dug-out as a boat. Rivers and mountain ranges were barriers that kept them apart in a real and most effective isolation. Hence grew up differences in language, in customs, in habits of thought and action, and finally in traditions and myths that helped to keep tribes and peoples apart even more effectively than did the physical barriers that separated them. Development of means of transportation and travel and modern inventions for intercommunication have practically removed rivers and mountains as frontiers, but the intangible results of the early isolation remain as the higher and more lasting barriers between nations. To learn how to lower or remove or pass over these is a prime necessity for the peaceful progress of the world.

The isolation that grew out of the old barriers of river and mountain produced not only differences of speech and character, but also that source of so many causes of strife between tribes and peoples—ignorance. Knowing practically nothing of the real life and nature of their neighbors beyond the hills and streams, early men easily came first to distrust, then to fear and finally to hate those neighbors. The natural processes of covetousness and greed helped in the wrong-headed development, and then came fighting and wars to heighten and solidify the effects of the old, original isolation.

A contest for supremacy between the forces born of isolation and the ameliorating influences of peaceful, neighborly intercourse among peoples has been going on unceasingly ever since men began to use horses and wheels and boats for travel. But the process of overcoming the original ill effects of the ancient barriers has been difficult and slow. The long ages during which the fears and suspicions and hates due to ignorance were enabled to take root and grow in the habits and thoughts of men ingrained them deeply in "human nature."

It is for this reason that, while the old barriers, the mountains and rivers, have yielded to the railroad, the steamboat, and the telegraph, until through the telephone and radio they have been practicaly wiped out as boundaries to keep men apart, the products of the ancient obstacles to human brotherhood still remain in "human nature"—harder and persistent than the original ones of rock and water. The great problem before men in this new year of 1925 is, indeed, to find ways of removing or surmounting these newer barriers, which sometimes seem almost made of adamant.

They will yield, however, to energy, persistence and intelligence. Ignorance, prejudice, distrust, suspicion, intolerance, and hatred are slowly but surely giving way. The modern and rapidly growing means of intercommunication—more rails, more cables, more steamers and soon more radio and more airships—are mighty helps in the right direction, and are

bound ultimately to remove the barriers and weld men in closer and more friendly relations by spreading that first requisite to peace and harmony—understanding.

And in pressing forward toward that goal, in using to the utmost the growing means of intercourse of the present day, there is one thing that must inspire and infuse all the efforts to wipe out the barriers—good will.

RELIGION AND PROGRESS

(From Address by Bishop Nicholson, M. E. Church)

"Much unrest has characterized the people of the earth during the past three or four years. The only hope for rest, peace and prosperity is to be found in the fundamental principles of Christianity, not so much as to matters of belief, but rather as a life to be lived and a practical program based on good will, human development, a new moral energy and a new spiritual impact.

"There is much talk about fundamentalism, but we need to transfer our thought of the fundamentalist from certain medieval intellectual statements to a few great principles which Jesus made the actual basis of a developing human society. The brotherhood of God; the essential dignity of man; service as the key of the largest personal, commercial and national development, human co-operation and the bearing of one another's burdens; and the universal spirit of good will regulating all the relations of men and all nations—these were things fundamental in the making of a Christian world.

"For a long time the church supposed that the world was to be made really Christian by saving individuals one by one, but we are coming more and more to see that the social life, the political and industrial life must be saved if the individual is ever to have a fair chance.

Compare Missions and War

"If the domination of the white race with its control of natural resources is to be interpreted as a trusteeship and not as an election to special privilege, there will be no racial trouble.

"Last year the total amount spent by the Protestant churches in missionary enterprises was $40,000,000. The destructive forces of the recent war cost that much in six hours. Surely we will have to find some better way of settling international disputes than by war.

"The churches must stop quarreling about creeds and rituals and focalize their effort and unify their forces for an attack upon the great outstanding sins of humanity and the moral problems of the generation."

RELIGION BY RADIO

(Editorial in Champaign, Ill., News-Gazette by D. W. Stevick, Editor.—Reprinted by permission.)

Radio! The most magic word since the beginning of time. It surpasses fairy stories. Its accomplishments are the most wonderful of all time and with all its power and fascination upon the civilized people, it is but an infant. Its present usage is trivial with that into which it will grow. Commercially it is successful! Entertaining, wonderful! As a carrier of messages from God, perfect! In that part of its wonderful value to mankind it is most difficult to reap actual success. Religion can but be the most misunderstood of all sciences. Seemingly the Creator would have it so, yet the structure of this universe can successfully rest upon no other foundation than that of religion. Without it, would come failure. The reason for this con-

dition is that the science of religion has many teachers and that we as scholars doubt too much of the understanding and learning of our instructors. It is marvelous that the intellect of the teachers of the gospel is as high as it is today, considering the worldly compensation they receive for their endeavors. The same condition exists in the life of any teacher of learning. It is to be regretted that the teacher of every science is not fully compensated, financially, for his untiring efforts.

Is it not strange that among our Christian people within our churches, the raising of money for the advancement of good is more difficult than the raising of money for most any business adventure? That is true.

Radio audiences? Radio parties? You have attended them. You have listened while alone in your home to the entertainment and teachings which the marvelous radio brings to you. In your radio parties, ask if they wish to listen to a sermon. There is no need to tell the answer. Jazz! Jazz! Fast music! Speed! That is asked for. Music from the marvelous fingers of the "King of the Ivories," a convict in the penitentiary, pleases the listeners.

Secretary Hoover claims that heavier programs must be used to insure the permanent success of radio in the future. In this, The News-Gazette disagrees with Mr. Hoover. Most of the people are not amused with "heavy" entertainment. However, that is not true with tens of thousands of radio listeners.

There is not today a man doing more good for the radio audiences in this country than is Reverend Preston Bradley, minister of the Peoples Church of Chicago.

There is no science as necessary as the science of religion. No science can be advanced by radio better nor where it is more needed, than religious science. The learning of God can be taught by radio where it cannot be applied as well in the houses of God. Many people go to church because they are fearful of the hereafter and — for business reasons. Look around the congregation next Sunday — you can easily pick them out—and maybe at the same time someone is picking you out. Such a person hearing Dr. Bradley's sermons interpret them entirely different over radio, when alone in the home. It is unfortunate for the radio listeners who are not within range to hear the human understandings and splendid utterances coming from Dr. Bradley in the morning services in The Peoples Church in Chicago.

This writer believes in all religious creeds. If you can be good and worship an idol, your chances of entering the portals of heaven are much better than hypocritically attending any church. Individually we may be looked upon as a hypocrite, but we alone know whether it is true, or if we are misunderstood.

If you have not been "tuning in" to WQJ, Chicago, on Sunday mornings from 10:45 until 12:30, you have been missing something which is to your loss to lose.

Few preachers of the gospel are not good men. Many preachers of the gospel do not have the natural ability and power to word portray their learning of goodness in a hypnotic manner. In the future, radio will be indirectly their most successful competitor. There are leaders in every profession. In the future radio will bring out the leaders of gospel teachers.

It is impossible to hurt the feelings of a minister delivering a radio sermon by leaving his audience. That is what every "listener-in" does unless he interests them. The minister who sends by the air his teachings of goodness to his unseen audience, preaches to the severest of critics.

The writer is greatly interested in Dr. Preston Bradley. Interested because of his religious teachings by radio. He is a good man endeavoring to make better this world of two-faced hypocrites. In all of God's children he sees good and within his powers, has an understanding of their frailties—an understanding and a

forgiveness. On a refined scale he is a "Billy" Sunday. "Billy" Sunday might have been a Dr. Preston Bradley, had he been of higher education and forgotten the dollar.

An editorial should be short and to the point. Usually they are short but on this subject even Arthur Brisbane could not say what he meant in a paragraph or two. So reader, be patient or turn to the next page.

One example of the great value of the radio in the church should be cited, from one of Dr. Bradley's messages sent through the air. For many Sundays that minister sent his good and kind teachings through the air. They were picked up everywhere. At last a message as though coming from God, came through the air into the brain of one of our fine American boys with a broken back—a hopeless cripple forever. This splendid lad was and is today, in Uncle Sam's hospital at Waukesha, Wisconsin. He gave everything but his brain fighting for you across the sea. Never will he be able to move. He can neither walk, sit up, nor care for himself in any way. Throughout life he will be a most pathetic invalid. This is his reward in the business of war. His name is "Happy Jack" Reynolds. His address, U. S. Marine Hospital, Ward 37, Waukesha, Wisconsin.

"Happy Jack" Reynolds belonged to no creed, excepting the creed of his own. He came by his name of "Happy Jack" in France where, knowing that forever he would be but a hopeless cripple, he smiled all the way through. Sunshine came from his face. His terrible misfortune was smiled away. Down deep in his heart he hid his sadness; hid that which would make other people sad if it came to the surface. He was and is the bravest of men. Few of us could carry on successfully such a losing and distressing business.

For six years "Happy Jack" Reynolds has withstood the pain and mental anguish such as only a hero could conquer. A radio set was given to him and by that wonderful carrier of thought came the message of religion from Dr. Preston Bradley of the Peoples Church in Chicago. He became interested, as the Sunday sermons were listened to. Then a letter by him was sent to his good and unseen friend, Dr. Bradley. As Dr. Bradley read that message to his church and radio congregation tears from the writer's heart could not be held back. That message from that splendid young American in his helpless condition, made everyone realize the goodness of God to them.

A few Sundays later, "Happy Jack" Reynolds was made a member of the Peoples Church by radio. He was the first in the world to join a church by radio. Now "Happy Jack" is a member of one of God's churches and each Sunday, he goes to church. Each Sunday he learns of good.

Another specific instance of the great value in spreading the gospel by radio is another poor unfortunate American with a desperately crippled body such as has "Happy Jack," who by letter informs Dr. Bradley how much good the sermons through the air do for him every Sunday.

Thousands upon thousands of people do not attend church being too far away, indisposed, or do not wish to, write Dr. Bradley telling him of their appreciation in being able to listen to his teaching. The feeling of receiving such messages must be wonderful. Things that money cannot buy have the greatest value. For a man to address a radio audience, he must be human, highly intelligent, kindly commanding and sincere as his "listeners-in" have the uncanny keeness and instinct of the blind.

If one cannot successfully get religion from the radio, how can a blind person get religion by going to church?

THERE'S GLADNESS IN REMEMBRANCE

Christmas again! Christmas with it's age-long traditions, it's fir trees and Yuletide greenery; its festivities and gifts of varying value to the vast army of children and grown-ups the world over, its' home comings and family gatherings, its' joys and its' memories. In the by-ways of life there is another vast army to whom Christmas only means deprivation — more suffering from the chill air, deeper heart-longing, and to many keen memories!

A sense of joy and peace and great gladness crept into the heart of the Peoples Church this holiday season, because it did not forget what He said, "He for whom this loveliest festival of all the year is in commemoration—"Inasmuch as you have done it unto one of the least of these, you have done it unto me."

The gift may be ever so little but it may be like a sunbean breaking through a rift in the clouds and letting a little true light dispel the darkness in a human heart! Even more than the material gifts which after all are perishable—are the beautious gifts free to all—Kindness, Sympathetic, Understanding, Love, Gratitude. We may give as well as partake of these!

Channing Hall for two days before Christmas was a veritable sub-station for Santa Claus. Clothing, toys, all kinds of canned goods and other edibles were sorted and packed, till huge baskets and bundles were sent out from there and delivered to twenty-three families, making their Christmas one of cheer and happiness. Toys and clothing were given to forty-two children, and clothing to thirty-two adults.

Ten dollars was donated to the Christmas tree fund for the children in Judge Morgan's court of Domestic Relations. Material help was given also to a number of individuals in need of a helping hand.

Then there were the boys at the Veteran's Hospital at Waukesha in whom the Peoples Church feels a special interest through our friend and member, "Happy Jack" Reynolds. There are a number of boys up there receiving no compensation, needless to say they were the ones we wanted specially to remember. So the appeal was made to certain big hearts, and lo, the doors were quickly opened. The outcome was that sixty-five beautiful Christmas boxes were sent each one holding a glass jar of candy, a pound package of fine table cluster-raisins, two packages of cigarettes, a package of gum, and an envelope with a crisp one dollar bill in it! Each article was daintily wrapped with holly tissue and the box tied with red ribbon and a Christmas card attached. These boxes were delivered to "Happy Jack." Proud and happy to act as Santa Claus for his Church, Jack on Christmas Eve gave each box to the right fellows with the words, "Buddies, here is a box of Christmas cheer and greeting from the Peoples Church." Their hearts warmed with joy and gratitude, their hands shook with surprise and excitement, tears filled many eyes—tears of gladness for being remembered! Jack shared with his "Buddies" everything sent to him personally; cakes, cookies, candy, cigarettes, a crate of oranges and apples.

His happiness at being able to make others happy was exceedingly great!

How near the delightful greeting cards fulfill the real spirit of Christmas. Often the exquisitely worded little greetings bring just the message needed to sooth pangs of loneliness, sweeten sorrow, uplift discouragement, whisper hope, happiness, success, with the warmth of friendliness and remembrance. They come from near and far, these holiday cards. From most remote places, little

homesteads in pine forests of the North, surrounded by snow and ice, small villages or mining towns on the Range, messages so sweet and appropriate one wonders where they were procured! From Florida and California greetings bringing sunshine with them, from distant foreign lands and Canada, all seeming like the warm handclasp and smile of a friend across the miles. To the Editors they have come—hundreds from everywhere, from neighbors and friends and folks we've never seen, but Oh! how they make the heart glow, how they cheer and thrill and bless one! Old friends, old customs, old memories! Indeed, yes, there is "Gladness in Remembrance!"

GRACE T. BRADLEY.

BOOK CHATS

Envy plays a very insignificant part in my drama of life but there are moments when it is holding the center of action. I never envy another's wealth, or fame or position but I do envy with all my heart one who has yet to experience the thrill of seeing the shoreline of a foreign land rise out of an unfamiliar sea, or one who is about to see for the first time the Swiss Alps or hear the Melody in F or see Hamlet. All such are to be envied. I feel the same way about one who has the autobiography of Mark Twain on their list of books for future reading.

I have just finished this two volumn work with its 718 pages. Every page held my closest interest. It violates every rule of autobiographical literary excellency. It begins nowhere and ends in the same place. It has no chronological sequence. It is a delightful jumble of recollections dictated when the whims and convenience of the writer permitted. No one but a literary genius would dare do what Twain has so successfully accomplished. Genius can be consciously unconcerned about many of the law which are the safe guards of mediocrity. I have read somewhere that W. D. Howells once spoke of Mark Twain as "the Lincoln of our literature" This characterization confirms the unimpeachable position of Mark Twain as a literary genius. Lincoln is inexplicable by inheritance or environment. The same is true of Samuel L. Clemens.

As you open the first volume the first page upon which you gaze has this somewhat startling sentence written in the handwriting of Twain, "I am writing from the Grave." This is only relatively true of course, but Mark Twain wrote his life as a series of episodes and experiences with the definite arrangement that it was to be published after his death.

After you have read 194 pages of the work you suddenly find this "Author's Note" which is a belated explanation of his method in writing his life. Mr. Twain says, "Finally in Florence in 1904 I hit upon the right way to do an autobiography; start in at no particular time of your life, talk only about the thing that interests you for the moment; drop it the moment its interest threatens to pale, and turn your talk upon the new and more interesting thing that has intruded itself into your mind meantime." This is precisely his procedure all the way thru and the result is the most unorthodox and unconventional autobiography in our language. It is a portrait of the artist with a fidelity of detail and coloring that has no precedent. Not only do the pages glow with the vivid personality of Twain himself but the great men and women of his generation, with all of whom he had an intimate acquaintance are made more human and fathomable. I regret that I have finished the last page of this most unusual book. I am going to try and assuage this regret by reading it all over again.

There is just one other book that I am going to merely mention this month. During the

spring and winter of 1923 the Rev. Roy M. Houghton of the Church of the Redeemer (congregational) in New Haven, Connecticut, presented a series of lectures by men eminently qualified to speak on their respective subjects. The Yale University Press has published the series in a book which is entitled "Christianity and Modern Thought." No volume has come to my study table this winter which is more vital and illuminating. Every student of liberalism needs this book. Following is a list of the chapters and authors: "Keeping the Faith" by Charles R. Brown, Dean of the Yale Divinity School; "Religious Certainty in an Age of Science," by Charles A. Dinsmore, Professor in Yale Divinity School; "Evolution and Religion," by Richard S. Lull, Professor of Vertebrate Paleontology in Yale University; "The Phsychology of Religion," by Edward G. Spaulding, Professor of Philosophy in Princeton University; "The Fundamental Beliefs of Christianity," by Albert P. Fitch, Professor in Amherst College; "The Return to Theology," by Benjamin W. Bacon, Professor in Yale Divinity School; "Life after Death," by Willard L. Sperry, Dean of the Theological School in Harvard University; "The Function of the church in Modern Society," by Charles W. Gilkey, pastor of Hyde Park Baptist Church, Chicago, and "Christianity and International Relations," by Robert E. Speer, Secretary, Presbyterian Board of Foreign Missions.

"THE HOUR GLASS OF TIME"

An Extemporaneous Sermon by Dr. Bradley Delivered December 28 in The Peoples Church.

I always dread the last Sunday of the old year. It has always been, in the thirteen years I have stood in this pulpit, the very poorest Sunday that this Church has in the year. The poorest from the standpoint of attendance, poorest from the standpoint of offering, and perhaps, the poorest from the standpoint of the sermon, and I had hoped that this year it might be possible for us to break that record. Now we have done it in some respects, although just how completely the record is broken cannot be determined until later in the service, but there is one thing that I think we have broken this morning, and particularly when we realize that we have sub-zero weather in Chicago today, (one of the coldest Sundays for a long time), that so many of you would come as evidenced by this audience that has gathered here this morning. I am tremendously delighted, and I am inspired and encouraged to know that you would come. Of course, there are some of our members, I am sure this morning, who have radio sets, and who find that the cold weather is the finest excuse in the world to stay home and see how the service comes over the radio. I don't wish them any bad luck, but I would not feel particularly sorry, in view of the fact that so many hundreds of you have come, if the batteries ran out, or if something happened that they could not hear the service. Of course, that is only those who could come here, but who are finding the weather an excellent excuse.

But, be that as it may, we have a great audience this morning, and I am sure that one would have a heart as cold as the weather outside if they did not feel a warmth of appreciation for your coming on a Sunday morning like this.

I have to make two speeches today. One at 2:30 this afternoon, when I am to give a Memorial Day address at the Medinah Temple for the departed nobles. I am sure that the loyalty of this Church in their attendance today inspires me in my activities of the day and all the rest of the week.

Now, if I am not careful I will take up the time that I wanted to speak to you about a subject by giving you compliments, but this is the season of the year when compliments are quite in order. I am sure you could not accuse me of being unthoughtful if I should spend a little time this morning speaking of the appreciation that you have extended toward me by coming to Church this morning.

Now, I have chosen for my subject today "The Hour-Glass of Time."

"The Hour-Glass of Time." I will tell you how I happened to choose that subject. It is not particularly interesting, I don't think; not particularly attractive, unless it might appeal to those of the older generation, a generation older than the generation of today, for I don't know how many of you have ever seen an hour-glass. The cartoonist has used it as the symbol of the passing of time for a great many years. And I have a distinct recollection of the only time-piece that my great grandmother ever owned and that was an hour-glass one of the old-fashioned hour-glasses that was made, not for decorative purposes, but was made for the utilitarian purpose of telling the time. I remember that hour-glass in the later years, after she became a very, very old lady. I remember that it was kept in the family and was always associated with my grandmother's mother—and by the way, she taught me a very bad habit which I don't suppose I should mention this morning, and I would not mention it were it not for the fact that my great grandmother was a very fashionable woman, you might say a modern woman, or you might go still further and say an ultra-modern woman, for she smoked a pipe!

Well, be that as it may, I want to say to you that the first that I ever knew about tobacco was when I climbed on her knee in front of the old fire-place, and scratched the match for her, and I remember very well the anxiety my grandmother had that my great-grandmother should teach me such bad habits as filling a pipe and lighting it for her to smoke in front of the old fire-place! Those were the days before we had these modern "trick" apartments that most of us live in nowadays. We had bed-rooms big enough for beds, and we had a dining-room big enough for tables, and we had living rooms big enough for chairs; and you didn't press a button and out comes a bed, and you didn't step down and raise up a tricky thing somewhere and out came a chair. No, they were homes, and we had a fire-place. My old grandmother's home had a fire-place. And so much in love did I become with the fire-place that I never had a home without one, and one of the joys which I had this morning before coming to this service was to start a log burning in our fireplace. When I go home from this service I shall sit in front of an open fire; whether I shall smoke my pipe or not is really not any concern of yours this morning.

But, nevertheless those were days when those things were uppermost in the minds of the people, the thought of the home, and the home was the center. It was the center. It was not just a place where we stop long enough to sleep or long enough to change our clothes. Home was the center of life, and everything correlated itself in definite relationship to the home.

Well, I saw when I was thinking of the passing of the old year and the beginning of the new somehow that hour-glass of my great-grandmother visualized itself to me, and I thought wouldn't it be interesting to talk to my people at this service about the hour-glass of time! That is what it was. And that hour-glass has been lost and broken, not even a fragment remains. I spent several years in search amongst relatives and friends in that old home everywhere trying to find out what had become of that hour-glass, but it is gone! And that little old fashioned great-grandmother, who was born across the sea,

and who with her husband braved the winter storms and spent fourteen weeks upon the Atlantic Ocean in a little sailing ship to come to America; she is gone, and all that family are sleeping now, and the hour-glass of time never needs to be turned for them, because it is always running anyway.

And so this morning, I want to talk to you about the hour-glass of time of your life and mine. There is something about New Year and Christmas that I think bring to us the sense of time passing like no other anniversary, even like our own birthdays. You know one naturally expect that one's own birthday would mark for us the passing of time more than any other time of the year, but, at any rate, with me it doesn't, for we look with a sort of rebellious attitude toward our birthday, and the attitude is that we refuse to grow old. There are a lot of people who have stopped having birthdays as far as telling how old they are is concerned. But most of us sort of entertain an attitude of rebellion against our birthdays, and we refuse to acknowledge that these birthdays of ours are bringing us toward age, old age! But it is impossible for one to escape this thought when the whole year dies, when every newspaper you pick up, and every editorial you read, and every magazine that you find at this time of the year has something to say about the passing of the year and the beginning of a new year. It is impossible for us, even though we practice the highest art of psychological reactions for us to discard the thought and the feeling that after all the hour-glass of time, checking the hour for the year, is being turned upside down again, and that we are all of us one year older than we were last Christmas and New Year's time. One more year for the world has rolled away, and we think of the New Year on the basis of the universal. The world is a year older, and everything in it. The stars are older, the trees are older, the lakes are older, and because they are they are nearer extinction; the mountains are older, and because they are nearer the level of prairies; hearts are older, and because they are they are more mellow toward life and its failures.

The word has grown a year older, a year nearer that time when the sun shall grow cold, and this globe will become a frozen ball of lifeless matter A year nearer the end. The end of everything. A year nearer the final dissolution of the soul from the body, a year nearer the end.

And it strikes me that it would be exceedingly stupid of me and unthoughtful if I were to dwell upon this in this address today. What is the use of letting the inevitable disturb you? Only a type of mind which has not evolved into any sense of masterly permits that sort of thing. I know that I have to die. What is the use of worrying about death? We know that the world is going to freeze up. It is half frozen this morning. But what's the use of worrying about that?

And we know that some morning that the old sun is going to emanate its last particle of heat energy, for it is losing itself at the rate of two hundred cubic feet a year. What is the use of worrying about that? You and I will not be here. In fact, we will be a long time dead.

And though it may appear to be almost bordering upon the land of vulgarity and somewhat lacking the nicety of a true sermon, perhaps, but I always sort of like that song you sometimes hear the Kiwanis Club sing at their noon luncheons: "Just remember that a mummy ain't had no fun in more than seven thousand years." And that is an attitude of mind that I think we are just as well off if we think of once in a while. What is the use of always thinking about death and dying? What is the use of letting these years make us old? Or let them think that they are making us old? What is the use of letting them bring to us those grumbling characteristics that so frequently are a part of maturity? We think about time, and then we begin to grumble about it! What is the use of it? What is the

use of worrying about years, merely because we are in that space of eternity which can be called Time?

What is Time? Time is just a boundary line determined for eternity.

What is eternity? That which never was and that which never will be in terms of finite comprehension. That is eternity. You cannot conceive eternity.

I am always amused when the ultra-orthodox evangelist type of mind tries to convince people of how long eternity is. I remember one story that I heard, that eternity was this long: that if a little bird would fly from the moon to the earth, and take one particle of sand or rock from the highest mountain in America, and fly back once every ten thousand years, by the time that little bird had carried the highest mountain range in America to the moon, one particle every ten thousand years, it wouldn't be breakfast time in eternity.

Now, my friends, it is utterly ridiculous to me, that sort of thing, as though we could try with our finite mind to comprehend this thing that we call eternity. Why, it is ridiculous to even attempt it. The fact of the matter is that the only consciousness that we have of eternity is the consciousness of definite boundary lines established by the element of time.

And so we have taken certain standards determined by regularity, for the thing that determines time is regularity. We know that it takes the earth a certain length of time to move on its axis, so that the rays of the sun shall strike the earth at a certain place with a certain regularity, and because of that we have been able by our finite mind to separate off into hours and years and seconds blocks of eternity.

Now, that is all time is. Time is just a common standard by which we have accepted certain limitations of eternity. And this time we call years and days and hours and week and seconds. And the development of our bodies and the achievement of our spiritual selves is all distributed over a certain period of this demarkation of eternity on this plane, and because we have no consciousness of a previous plane, and because we have no consciousness of another plane does not necessarily at all, as I see it, interfere with the fact that I may possess or you may possess elements which are of eternal qualities, and if we can feel that irrespective of the passing of time or the spending of the years that there is in my life and in yours on element that partakes of the nature of eternity, the quality of the eternal, then, obviously, is not our immediate relationship to the task of today of paramount importance in order that we might make with what we have the highest expression of achievement to the world of eternity here or anywhere?

I have always felt that we did not die and go into eternity; I believe that we are in eternity NOW; that I am as much a part of the eternal process today as I ever will be after I am dead. That nature which partakes of eternal structure is not limited, nor is it determined by the experiences of the two. We live today, and because we live today we are eternal in the time of today.

And so this morning I want to divide up, if I can, for you the thoughts which I want to bring upon two distinct approaches. The first is the more universal sense in regard to the passing of the year for the world, and the next the passing of the year for us as individuals.

The year that has just past I think has been a very important year in one or two particulars. The first is that it has evidenced a great mastery of mind over matter. We have had a great demonstration this past year in the perfection of inventive genius of the power of mind to make for victory in the conquest of nature. There was a time when man thought of nature in terms of fear, and he took all

sorts of gods and goddesses, and he deified them, and they were awed and there was some relationship to some force of nature; the gods of wind and lightning. And when man has his god of lightning, at every appearance of it he would bow in submission and scrape the dust of the street. Man has now captured lightning. Man is making it turn his machinery; man is making electronic energy carry through space without materialistic contact. The only thing needed to perfect it is the sense of harmonic vibration. Nothing is needed for conveyance, only a need for recognition! What a wonderful thought that is!

Man has mastered as never before the great forces and powers of nature.

I am probably speaking today to five hundred thousand people, and yet, from this theatere to Station WQJ there is only one thin wire, and from the Station itself there is nothing. And yet the law that governs that is what? The law of harmony. I don't need a materialistic manifestation of contact with my audience today to make them hear these words. We only need the detection and co-operation between distributor and receiver, that they become in harmonic relationship, and the miracle is performed.

We don't need in our spiritual evolution the materialistic manifestation of contact that so many think of in terms of creeds and churches and the things that are material. All the soul needs to come in contact with God is a detection of harmony.

The will to be like God will establish authentic contact with God.

And I defy any theologian to successfully contradict me. The idea that we need all the machinery of ecclesiasticism, the idea that we need creeds and dogmas and isms, that we need all this baggage and attachment of materialism, is all ridiculous. Why, the very miracle of the morning is proving the falsity of such a philosophy.

The heart of God and the heart of man need only the desire to harmonically understand each other in the relationship of Love.

Folks on this radio don't listen to me if their reactions are such that they may not want to hear what I have to say, but what do they do? They turn off the plug, or whatever it is that they do to the thing, and the contact is broken.

We alienate ourselves from God just like that.

Why, you and I cannot go through life and dissipate our energies, and bruise and weaken our bodies and make putrid our blood and destroy the temple, the physical structure, the home of the soul; you and I cannot go through life and deliberately break our contact with God and expect to be in harmonic relationship with the message of Love.

And this year the mind of man has made a conquest as never before over the physical universe. Why, some Americans have gone around the world in the air. They started west and came home out of the east. And yet folks say the world is flat! They have circled the globe in the air! And what did it? Mind. Mind did it.

The greatest power in this world is a thought. And the greatest force in this world is a thinker.

Every great building was first wrapped in the brain folds of a dreamer. Every great invention first clustered in the brain cell of a dreamer. Every great achievement first was owned by a dreamer.

Mind is the power.

And we are beginning to see these days that man has used his mind in form of conquest and instead of having gods and goddesses that bespoke the forces of nature, the storms and the tempests, the lightning and the thunder, man has taken his ingenuity and his intellect and has gone out and conquered nature; he has gone out and harnessed nature.

I must stop with this idea, because it is a sermon in itself, and go rapidly to my next thought.

The next thought I have, when we come to the thought of this past year as regards the world, is that there is a serious effort on a universal basis to get rid of the purely military idea of government. There has been a great sweeping, a great renaissance throughout the industrial, social and economic world. We saw that manifested in the work of the Reparations Commission. Ever since the Armistice men have sought to bring about a condition in the world commensurate with the needs of the world by conferences of diplomats, and the diplomacy as it is practiced in the European countries as well as in some of ours perhaps, when no country was able to cope with the magnitude of the task; and what were we able to do by treaties, and what were we able to do by conferences? What we were unable to do there merely through the machinations of political diplomacies, the world is very soon going to have an opportunity for expression in the next three years, and is going to do it by getting together upon an economic basis. And the old prejudices of religion and race that entered so mightily into the discussion in times past had no place in the conference of reparations where men sat down to coldly discuss and impassionately theorize in regard to the economic unity of Europe and the assistance which America might be. We have contributed more to the solution of the world's trouble by entertaining an attitude of economic rehabilitation and making it possible for the commercial interests and economic interests of Europe to re-establish themselves upon a basis of production and distribution than if we had been a member of any particular diplomatic idea that we thought would bring peace to mankind.

So we have come during the past year to see that America has been reborn in love and esteem and consideration for most of the peoples of the world, and that re-birth and re-awakening of our attitude has come because we have honestly given evidence that we desire peace for all mankind. We have been true to every single edict of the limitations of the armaments conference, and when the nations had signed the compact of agreement for the limitation of arms,—not that I believe the limitation of armaments will ever solve war. I don't believe so. I don't think the next war, if it comes, will be a war of battleships or a war of submarines or even a war of airplanes at all. The next war will probably be more vicious than we can probably imagine, for it will possibly be a war of germs, a chemical war; it will probably show the magnitude of chemical discovery and invention. I think it will be possible for a man to carry a vial in his pocket that will annihilate the city of Chicago in seven minutes; it will be possible to stand a thousand miles away and fire into space and annihilate cities like Yokohama or Tokio in the twinkle of an eye, if the vicious temperament of man is left unrestrained and is left going on developing processes of killing in the years to come. No man dare prophesy what will be the answer, but all this I don't look forward to as ever occurring, simply because we are having a renaissance upon a universal basis, connecting the world together on the basis of an industrial and economic unity rather than upon the basis of political identity. We will never be able to change the bountary lines, for instance, of nations, merely to fit into some comprehensive scheme of universal peace. Man will never forego speaking the language of his birth merely to fit into some patriotic scheme of nationalism. These are not the things that make nations. But men and women will get together upon the basis of an economic and industrial program whereby a unity of effort, due to the universality of the needs of all of us, we can work out the love of our nations, the love and devotion to our respective flags, the honor and history of our respective countries, and we can with a loyalty that cannot be impeached give to our respective coun-

tries the love which every man ought to give to the land of his birth and the land of his home.

And yet, my friends, we will not war and fight each other, because we will all be interested in the higher expression of the common good; we will be interested in giving each other that respect so much needed and so much recognized. We will destroy the international game of trade, and when you destroy the international game of trade, wherever nations are vying with each other upon the highways of the sea, for the sheer purpose of making dollars and profit, then you have destroyed one of the greatest incentives to war,—when you have taken away the element of individual profit.

And so in the reorganization which will come based upon an industrial and economic basis we are nearer peace today than ever before. There may be those who work in the propaganda for war who inspire action, those who try to teach how to hate and how to hate well and successfully; they may continue their program, they may appeal to the vicious element of our natures, they may talk about the insults we are receiving and about the things people are doing to us. The best way to stir up a quarrel is to become a tale-bearer of advantages that one is receiving and the other is not. The old idea of lack of equality has done more to stir up war and blood-shed than anything else the world has ever known.

So today, my friends, we can feel as we approach the New Year on the question of an international world basis that there is going to be a rehabilitation; the world is going to march upward and onward; we are going to be a world of peace and we are going to be a world of economic and industrial unity and we are ging to be that because we know it is of immediate value to keep us from jumping at each other's throats, and repeat the horrors and the tragedies of a war. If you could go with me to the hospitals, as I do, you would rise and say: This thing must never happen again! Old men make wars and young men fight them. But from now on in the world not only will old men make wars, but young men will sit in the councils of old men, and where young men gather there may not be so many wars made. If those who make war had to do the fighting in war, war would not be such an attractive game for the war-makers as it seems to be today.

Now I wish I had time to talk to you about music, and what the year has meant to music; I wish I had time to talk to you about what the year has meant to literature; I wish I had time to go into the realms of philosophy and psychology; I wish I had time to go into the science of chemistry and other branches of science. The monumental things that have been worked out in 1924 are bigger than most of us might think, and only looking at it from the surface of things. But I have not the time for that.

I am going to close in what I have to say to you today by thinking about this past year as individuals; not thinking about what we have accomplished as a world, or what we hope to accomplish as a nation, or what we have done in literature, and all the rest of the creative achievements. I wish I had time to talk to you a long time this morning about the evolution that has taken place in religion.

The evolution that has taken place in religion! Why, you know the world is becoming more liberal all the time in its attitude about religious philosophy; and this past year so many strides in the substitution in religion of authority, the authority for liberty and for freedom and her individual thinking on the part of the people of the world. You know you cannot scare people any more about religion; you cannot frighten folks into being good; you cannot scare folks into deserting evil. Why, you can't come to people any more and say: "You must be good or you will go to hell." Why, most people in the world don't believe in any hell. You can't frighten them into being good by

saying: "You are going to hell." And you cannot attract people into doing good by painting the glories of heaven, for the glories don't appeal to them as they once did. The old idea of golden streets and angels' wings and singing songs and playing harps has not much of an appeal to the modern mind of today, and it ought not to have much of an appeal. Those dear old people of those ancient days who wrote the descriptions of heaven took the most precious things of earth in order to make heaven attractive and beautiful. But we all know that if we only had golden streets to walk upon that it would not be long and they would be as obnoxious as cement sidewalks as soon as they would lose their rarity. What makes things so desirable? Why, their rarity. Gold would not be precious if the streets were paved with it. It would be cheap as dirt, and would not have any meaning at all.

So the old ideas of merely looking toward heaven or hell for being good are no longer the vital things in religion.

What are they?

The things that inspire for goodness today in the world of religion, and affecting thousands of people—just think of it, my friends, one hundred and ten million people in the United States and sixty million of those people never enter a church building! Sixty million people in the United States that never go to church! The pity of it! The sorrow of it! The tragedy of it! And these people have got to be reached upon a different basis; they have to be reached in some other way. You have to stand beside a broken and bruised body that has sinned and has chiselled its marks all over the face, and see those blurred eyes, and watch those trembling hands; a picture of dissipation, failure and moral collapse written over it everywhere. You only have to have a youngster stand and look at that to see what sin has done. In these days we are beginning to see that goodness is its own reward. The fact of the matter is, let me say to you, as representing my conviction, that a man that is good merely because he hopes to be rewarded is not worth much in his goodness! And the man that stays away from being bad merely because he feels that he might go to hell is a man that is not worth much, good or bad! He wouldn't make even a good bad man, a man that is good or bad merely because he hopes to be rewarded. The idea of living a good life because you can spend eternity in ease!

I want to live a good life here and now for no hope of reward or fear of hell; simply because I know that goodness brings harmony and peace to the soul. I want to live life to the fullest and the highest here and now.

Goodness is its own reward. Do good only because it is good. That is worth doing good for. But to do good because you think it pays, or to practice charity because it tickles your vanity, or give a gift because you think people are going to speak about it! What good is that? It is NO GOOD!

But being good for the sheer fun of being good, that is all there is to being good. It is its own reward.

So today we are going to start all over again. No matter what 1924 has done to you, in a few hours we are going to close the books and shut them up, and every life within the sound of my voice today is going to begin a new year on January first, 1925; and it does not matter how you failed, and it does not matter how you have fallen, and it does not matter how you have sinned, and it does not matter what the past has been, we are going to write "The End" to 1924.

And I say to you, and say it again and again, and I believe it with all my soul: if religion does not give a man or woman a chance to start over again and if you and I don't help any man or any woman, no matter what they have done, to start over again, our religion is not worth a continental!

I don't care how much we pray or shout or preach or sing, religion is only the process by which a soul can climb toward God.

And I tell you, the most of us have not always been climbing upward. And other folks gave us a chance, and we were helped and we were strengthened! And if religion means anything it means not condemnation, not criticism, not fault-finding, not calling names, not hating people because they disagree with us or don't happen to belong to our church; if religion means anything it means opening our hands to the world and helping everybody that is trying to get up and be something in this world. That is religion. And if that is not religion I am deceived entirely as to what religion is.

So I say to all of you who hear me this morning, if it has been a dark year, if it has been a year of failure, if it has been a year of tragedy and chaos, if you have sort of stumbled and fallen by the way, if hope is almost dead and the stars of dreams have gone out, if life seems dark and dismal and dreary, why we have come to the New Time. Bless your hearts, we are all going to begin over again!

It is almost a New Year!

And the old book is closed!

Jesus knew what it meant, for did He not rebuke those who always wanted to bring up the past?

The type of individual that thoroughly disgusts me in this world is the individual that is always bringing up the past, digging skeletons out of closets. And I have discovered that most of those who are all the time bringing up the past in some other one's life had more in their own that would not stand the light of day. But always bringing up the past! The past! The past! What about the past? It is over! The book is closed.

Jesus said: Let the dead bury their dead.

Let your past go.

As a matter of fact there is no one in this church this morning, there is no one hearing these words this morning—I don't care who it is — that would want it all told. Most of you have something up your own sleeve that would not look good in a picture. Why, we have all sinned, and we have all fallen short. But if religion means anything it means to me that there is a way up and a way out, and the New Year gives us an opportunity. No matter what you have been or what you are today, start over again! If you are scarred and blemished, start over again; if you are lonely you will find some friends when you have started over again. Somebody will come along. The old "fair weather" friends may despise you, but you will find a friend. Start over again, you that have failed and fumbled with life. Start over again. Don't you know it is the New Year? Don't you know it is the morning of the world? Don't you know that it will soon be spring-time? The cold winter blasts cannot freeze our hearts. We still love, and it is New Year again.

So gather up the broken threads and tie them together again.

Take that vase of life that you have moulded with your own hands until it stood upon the pedestal. Then something happened, something came along one day, some storm or tempest, something came and blew and tore that vase from its pedestal, and your life went crashing into a thousand pieces!

Why, let me get down this morning and help you pick them up. I will get down there in the dirt with you, and we will pick up those broken pieces of your life, and bit by bit we will glue them and cement them together again with Love, and by and by we will have a vase restored again. And then after we have taken every bit and piece of life, the sins and the shames and the sorrows and the tears,—after we have taken them all and moulded them back again, and taken our vase of life, do you know what we will do?

Why, I can hear a voice come down through the centuries that says: "Seventy times seven."

I can hear a voice that says: "If a man has one hundred sheep in the sheep-fold and one of them becomes lost, does he not seek for the one, and love it more than the ninety-nine?"

And we will take that vase of life and we will glaze it and glaze it until the miracle worker "Love" will cover up even all the defects, and our vase of life will be beautiful again.

That is my New Year message to you today.

THE PEOPLES CHURCH

Pantheon Theater

4650 SHERIDAN ROAD, CHICAGO.

Sundays—10:30 A M.

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REGULAR EVENTS

School of Religious Education — Sundays, 9:30 a. m., Channing Hall.
Woman's Club — Every Monday. Program, Edgewater Beach Hotel. Departmental Meetings, Channing Hall.
Men's Forum — Second Monday evenings, Channing Hall.
The Temple Club — Second and fourth Tuesday evenings in Channing Hall.
Church Trustees Meeting — Second Monday evenings.

THE MEN'S FORUM

With a warning that Rome thought she was at the peak of her power when she actually was on the decline; that this country has been grossly neglectful of its own best future interests through laxity in the control of immigration; that grave need existed for better methods of detecting pathological conditions in the youth of our land before these conditions shall have resulted in tragedies; that scientific education of young men and women before marriage was imperative; Chief Justice Harry Olson of the Municipal Court Chicago concluded a very remarkable address before the Men's Forum of the Peoples Church, at its first meeting held Monday evening, December 15, at Channing Hall, 4701 Sheridan Road.

Judge Olson held the attention of the Forum which completely filled the meeting place from the moment he stepped to the front of the platform until he had answered the last eager question at five minutes before ten. His clear description of conditions surrounding the judges and criminal court of Chicago in the earlier days; with the improvement in these conditions made possible through his establishment of the laboratory directed by Dr. William J. Hickson, opened the eyes of the thinking men to the needs which exist all over this country in the large cities which are still without any such laboratories. Judge Olson claims to be "hard boiled" through his experience in Chicago, but his hearers all agreed that this experience had in no manner robbed him of his fine human sympathy nor dulled his emotions.

His address suggested so many possible lines of thought that the time was all too short and after the conclusion of the address there was a short period of only fifteen minutes in which the members of the Forum could ask questions suggested by his remarks. These questions were all pointed and were answered in full and sympathetic fashion by the judge.

That the Forum was a success at this meeting is evidenced by the fact that twenty-eight new members were enrolled, bringing the total to date up to sixty-eight. The business meeting which preceded Judge Olson's address occupied exactly thirty minutes. At this time the Constitution and By-Laws, prepared by the Committee appointed by C. K. Anderson, President of the Board of Trustees of the Church, were adopted. The Executive Committee of the Forum offered a few simple standing rules of order for the guidance of the officers in conducting the meetings. These two were unanimously adopted.

The President further announced the appointment of Mr. Walter H. Hermsdorf as Chairman of the Attendance Committee with power to appoint his own committee; and Mr. Harry S. Godman as Chairman of the Fellowship Committee with power to appoint his Committee.

The President further announced that the officers had elected Dr. Preston Bradley and Mr. Arthur W. Fuchs from the membership at large to serve with the officers on the Executive Committee, which under the By-Laws, is the governing body of the Forum.

The following subjects and possible speakers were announced: "The Influence of Environment upon the Human Race" January 19th. There is a possibility that a second meeting will be called in January, Monday, the 26th, to hear an address by Dr. Albert C. Dieffenbach, editor of the Christian Register, Boston, Massachusetts. Dr. Dieffenbach is to be the guest speaker at The Peoples Church Sunday morning, January 25th, and it is hoped he may be persuaded to address the Forum before he leaves Chicago for his home.

"What is the Matter With American Journalism" by Alexander Marky, editor of Pearson's Magazine, February 16th.

The regular meetings as arranged, are to be held the third Monday of each month but special

meetings may be called whenever the officers can arrange a suitable program.

The membership dues have been fixed at $1.00 a year and there will be no charge to members for admission to any of the meetings.

H. R. Dalrymple, Pres.

THE TEMPLE CLUB

The Temple Club has been very active during December. This organization of the younger group in the church is doing the best work it has ever done. On Tuesday evening, December 9th, Mrs. A. W. Fuchs, President of the Woman's Club gave a most interesting and educational address to the Club on Edna Ferber's recent book, "So Big." A large audience greeted the speaker and spent a delightful evening.

On the evening of December 23rd the Club held a Pound Party in Channing Hall for the benefit of the Christmas Baskets which the church gave on Christmas Day. Mrs. Dora Reynolds, the Chairman of the Philanthropic Department of the Woman's Club gave a very fine resume of the charitable work of the Church. The Peoples Church does not emphasize charity at Christmas time and forget need all the rest of the year. The church does a daily charitable work and is now buying coal, paying rent, furnishing milk and clothing for several worthy but unfortunate families. It has a perfectly organized Philanthropic Department. Members of the Temple club stand each Sunday at the exits with offering baskets and the money given as the audience leaves the service is all placed in our Philanthropic Fund.

The Temple Club invites the young people interested in the church to its meetings. The following program is yet to be given this year. You will note a diversity of entertainment and program. An effort is being made to merit the interest of the young people of the church. Miss Jordan, 912 Sunnyside Ave., Sunnyside 5643 will be glad to furnish any information about the club. The remaining program will be given this season as follows:

January 13

Address, "The University in the Life of Today," Prof. Fred Merrifield, University of Chicago, Piano and Violin selection, Mr. Jerome Feingold and Mr. Robert Sanders.

January 27

Business meeting, 8:00 p. m. Card Party, 9 p. m. Tickets, 50c. Prizes.

February 9

,Address, "Washington and Lincoln," 8:30 p. m. Mr. James Edgar Brown, L. L. B. of the Hamilton Club of Chicago. Musical Prelude, Vocal selections. Miss Francine Fuller, accompanied by Miss Ruth Johnson.

February 27

Business meeting, 8:00 p. m. Washington Party, 9:00 p. m. Dancing and refreshments.

March 10

Address, Mr. Dan B. Starkey, Editor, "Outer's Recreation." Subject to be announced. Vocal selections. Piano selections, Miss Romola Remus.

March 24

Business meeting, 8:00 p. m. The Temple Club will be hosts to the members of The Woman's Club and their escorts and the Board of Trustees, 9 p. m. Card Party refreshments.

April 14

Address, "The Best Book I have Read this Year," Dr. Preston Bradley, 8:30 p. m. Musical Prelude. Readings, Miss Beatrice Jordan.

April 28

Temple Club Spring Informal, Edgewater Beach Hotel.

May 12

Address, "The Romance of Business," Mr. W. M. Stickney, Vice President, Stanton Hoit and Co. Entertainment by Club talent.

May 23

Annual meeting, 8:00 p. m. Election of Officers, Committee Reports. Discussion of plans for next season. Dancing and refreshments.

—ROBERT BAKER,
Publicity Chairman.

THE SCHOOL OF RELIGIOUS EDUCATION

The School of Religious Education meets every Sunday morning at 9:30 in Channing Hall, 4701 Sheridan Road. The courses of study for the new year are now being worked out by the Superintendent, Mr. A. W. Fuchs and his staff of workers. The school will be graded and the work placed upon a highly efficient basis. There are classes for all ages and covering a wide diversity of subjects. It seems rather inconsistent for parents to attend one church and send their children and young people to the Sunday School of another whose interpretation of religion they do not accept. Because of a wide spread demand the church has organized its own school of religious education and the response already indicates that the school will rapidly develop into an important factor in the church life.

Trained kindergarten teachers will be in charge of the younger children and will also remain in charge of the school room during the period of the church service. Parents may leave their children with them and attend the church services.

Mr. Lash, the Musical Director of the Church has organized a Children's Choir and has already enrolled thirty-five voices.

THE WOMAN'S CLUB

December is one of the busiest months in the year for the members of the Woman's Club. The work necessary during the holiday season is more exacting than at any other time of the year. Every Monday during the month the club has met. The meetings have been largely attended and new members have been received at each meeting. On the morning of December 8th the Educational Department met at 10:30 in Channing Hall. Mrs. Lee Trotter was the chairman of the morning and presented a very instructive program on "The Jew in America." A luncheon was served at noon. In the afternoon the Philanthropic Department under the leadership of the chairman, Mrs. Reynolds, held a very enthusiastic meeting. Monday afternoon December 15th the regular club meeting was held at the Edgewater Beach hotel. Mrs. Jules Raymond gave a group of vocal selections and Dr. Bradley lectured upon the current play, "The Goose Hangs High." The Educational Department met again on Monday morning December 22nd, Mrs. E. Winn was the chairman of the morning and the subject discussed was "Negro Contribution to the Arts." The Educational Department is studying for the winter the contributions of various races to the life of America. The Philanthropic Department met after the luncheon was served and completed their plans for the distribution of the Christmas Charities. Under the leadership of Mrs. A. W. Fuchs, the President, the Woman's Club is having the most successful year in its history. The meetings are held every Monday, the Educational Department meeting is held at Channing Hall at 10:30 a. m. on alternate Mondays, a luncheon follows and then a meeting of the Philanthropic Department is held. The regular Club program is given Monday afternoons at 2:30 at the Edgewater Beach Hotel. The women who are interested in the church are invited to become members.

—G. T. B.

THE PEOPLES CHURCH CHORUS CHOIR

The Peoples Church Chorus Choir has rendered some most inspiring anthems during the month. Rehearsals are held every Friday evening at 7:30 in Channing Hall, 4701 Sheridan Road. Another rehearsal is held on Sunday mornings at 9:30. The choir has accompanied Dr. Bradley on several of his Sunday evening preaching missions to other Chicago

churches. Sunday afternoon, Dec. 21st, they assisted Dr. Bradley in the Christmas service held at the Y. M. C. A. Hotel auditorium. Over 800 men attended this service. Sunday evening December 14th they sang at the Hermosa M. E. church corner of Dickens and Tripp avenues. Dr. W. H. Cawardice, the religious editor of the Chicago Herald Examiner, is pastor and invited Dr. Bradley to preach for him that evening. The choir also appeared with Dr. Bradley at the Dedication of the Municipal Christmas Tree in Grant Park on Christmas Eve.

Altho it was below zero about sixty members were present. Christmas morning several members of the choir accompanied Mr. Lash, the Director, to the Joliet Penitentiary where they sang a Christmas program for the inmates. The choir is a volunteer organization and the willingness of its members in assisting the church and the pastor are greatly appreciated. Any who desire membership in the choir may apply to the Director, Mr. Dewitt Durgin Lash at the Friday evening rehearsals. Mr. Lash will gladly try all voices. The choir now has a membership of seventy-five.

Mr. Clarence Eddy, the organist, rendered some beautiful numbers during the month. Mr. Eddy begins his recital with two organ numbers every Sunday morning at 10:30. Few churches are blessed with such a wonderful ministry of music as is the Peoples Church.

CHURCH NEWS

December has been a very busy and prosperous month for the church. In spite of the sub-zero weather the attendance has been more than satisfactory. The last Sunday of the year had one of the largest audiences of the season. Every department of the church is functioning in splendid manner. Each organization cooperated with the Philanthropic Department in making the church the medium by which much happiness was given to those in need at Christmas time.

The ministerial activities for December were largely confined to parish needs and assisting Chicago ministers in Sunday evening services. Friday evening December 5th Dr. Bradley addressed the Upper Peninsula Superintendents Illiteracy Conference in the State Normal School at Marguette Michigan. Sunday afternoon December 7th he gave the memorial address for the Elks in the First Presbyterian Church at La Porte, Ind. Tuesday evening December 9th he addressed the oldest Farmer's Club in the United States at Silver Creek, New York. Sunday evening December 14th he preached in the Hermosa M. E. Church Chicago for Dr. Cawardine, Monday afternoon, December 15th he lectured to the Woman's Club at the Edgewater Beach Hotel on the play. "The Goose Hangs High." Sunday afternoon, December 21st he spoke at the Y. M. C. A. Hotel auditorium and Sunday afternoon, December 28th, he gave the Memorial Address for the departed Nobles of Medinah Shrine at the Temple.

Mrs. Hannah Goodfellow, 4254 Hermitage Ave., one of the oldest and most loyal members of the church is still confined to her home with the results of her serious accident some months ago. Her regret at not being able to attend the services is partially overcome by the gift from her family of a fine radio set. She now attends every service via the radio.

Mr. Jack Reynolds, U. S. Veterans Hospital, Waukesha, Wis., our first radio member, has been ill. Mr. Reynolds has been an invalid for years, suffering from spinal injuries received during the war. In spite of his suffering Mr. Reynolds has justly earned the nickname "Happy Jack." He is loved by every member of the church and by thousands of radio listeners. He has a birthday on January 14th and we hope that his many friends will remember him with a shower of greetings. It was "Happy Jack" who was responsible for the distribution of

the sixty fine Christmas boxes which the Woman's Club sent to the Waukesha Hospital. Mr. Lash, the Musical Director, very graciously took his car and carried the boxes from Chicago to the hospital in Waukesha.

The Church welcomed into its membership Sunday morning December 7th:

Mr. Stuart Barker, 3502 N. Racine Ave.

Mrs. Stuart Barker, 3502 N. Racine Ave.

Mrs. Frances G. Lubeke, 4141 N. Paulina Ave.

Mrs. Clara H. Quirk, 5409 Magnolia Ave.

Mr. Jack H. Reynolds, U. S. Veterans Hospital, Waukesha, Wis.

During the holiday season many of our young people attending the various colleges and universities were present at the church services.

Miss Martha Dalrymple, daughter of Mr. and Mrs. H. R. Dalrymple, 5952 Lakewood Ave., spent her holiday vacation with her parents. Miss Dalrymple is a senior in the University of Wisconsin and secretary of the Students' Forensic Club, which brings a distinguished list of lecturers to the University every year.

Mr. James Griffin and Mr. Lester Branch of the Phi Delta Theta Fraternity. Northwestern University. Evanston won the Fraternity Shield at the National Convention of the Fraternity held in Cleveland, December 29th. The shield was presented to the representatives or the chapters in competition for the best Musical Feature at the banquet. Mr. Griffin is President of the Temple Club of the Church.

Dr. Albert C. Dieffenbach, editor of the Christian Register, will preach in the Peoples Church Sunday morning January 25th on the subject "Major and Minor Christianity." Dr. Dieffenbach is one of America's distinguished preachers and editors. He is a leader in liberalism and an orator of distinction. The Christian Register is a Journal of the Free Churches and ought to be in the home of everyone who believes in a liberal viewpoint in religion. Monday noon the Liberal Ministers' Association of Chicago will entertain Dr. Dieffenbach at a luncheon in the City Club. Monday evening the Doctor will address the Men's Forum of the Church in Channing Hall.

WEDDINGS

December 16—Clarence J. Dunham and Gladys Smith.

December 19—Gerhard A. Voss and Gladys Devendorf.

December 20—M. S. Henson and Eavlyn Howard.

December—James G. Bastian and Mary E. Gardner, of Shelton, Neb.

FUNERALS

December 1—John Albert Peterson, interment at Memorial Park.

December 27—John Jacob Paul, interment at Arlington.

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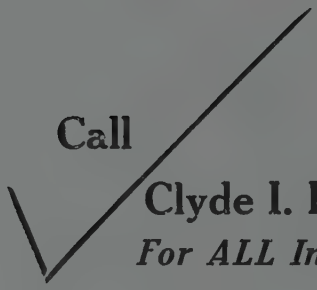

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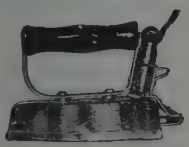

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